

Mr. Nyland: Now regardless how warm it is don't get fidgety. Don't make too much noise, if it is worthwhile to make a tape. The tape records everything, also the things you don't want it to hear.

You must always remember that whenever we talk about work and whenever we talk about other things, not necessarily work, that the reason for talking about it is that it is ~~associated~~ ^{associated} with work. So any kind of discussion, anything that you bring up, anything that belongs even to ordinary life and where we have some kind of a talk about it or maybe some kind of a suggestion always has to be associated with work in this sense that whatever your experience is is always an opportunity. You're apt to forget it because you live with your feelings and you live with your mind, and whenever your mind is satisfied that certain things are clear you think that's all there is to it and it's really only the beginning as far as work in the direction of objectivity is concerned. So never mind how often we may argue and how often sometimes we get into theoretical discussions. You extract from it whatever is possible, whatever can be retained in your mind and if it is there then the next step is to use it to the extent that you can. Now certain things are too theoretical to be used immediately and whenever that happens with your mind you can be very happy that certain things are clear in your mind and because of the clarity you start to work. Each time that certain things affect you and that to some extent you feel a little bit more at ease, to that extent this particular feeling of, let's call it a joy, has to be changed over into a payment. So that you pay for your existence when the existence is very lovely. In exactly the same way you pay also for the existence when the existence happens to take a great deal of energy, emotionally mostly, whenever you are taken in by certain things

and that they affect you then of course if you then happen to think about work and actually make the attempt that then any amount of energy that is available which would go in the ordinary sense unconsciously being spent, then that amount of energy also is available for work and that your obligation is to work on yourself. You see that is the accent of a meeting of this kind. You come here to be informed and to use whatever information you get. You don't come here, I've said it before, and I've said it several times, you don't come here just to have a mental feast. You come here because there is something in you that has to be satisfied that is now, and should be, in each person whoever he is and whenever he happens to think about problems of life that then that is turned in him to his conscience and that the question is asked then what will I do with all the different experiences that I have in life. For what reason do those exist and for what reason do I exist. One has to find one's place in regard to all the different experiences of your own life and it is not only solved by praying to God and thanking him for it. I would almost say that kind of a prayer is very cheap because you don't have to do anything with it and just mumble a couple of words and that sometimes it is quite satisfactory from an emotional standpoint because it may make you feel good and also that then perhaps you think that you are paying for your existence. I think that it is quite the other way. You are incurring much more of an obligation by the acceptance of something which you are not put in any way to practice and you remember the parable of the ten and the five talents and the one talent that was not used. This is the obligation of oneself whenever one has an opportunity, whenever there is a form of energy that need not be spent in the direction where originally it was going but that there is something in you that takes

over and that considers that then from that standpoint as a necessity to be able to use it and what else could one use it for and only for your own growth. So you see it doesn't leave you. It doesn't mean that you have to part with it. It still is your own. All you do, and all you have to do is to change the direction, to give it another kind of a form as it were in the usage of it for the purpose of wanting to grow up, or to evolve or to understand the proper place for oneself in this life. And wherever you are and it doesn't matter where you are and who you are and on what particular level you are and what kind of qualities you have, what kind of brilliancy of mind maybe and whatever art you are able to produce. All of that has absolutely no value. When you compare it with each ~~x~~ other it is a value only as far as earth is concerned. When you look at it from the standpoint of possible evolution all of that is available energy in some form or other for yourself to use it for the purpose of waking up and that the sole aim for talking tonight and talking on Monday is always that this should be uppermost in your mind as a question: how can I utilize, how can I even utilize the heat that is at the present time, and the perspiration might run from your head, how can I use it now and not later and not fall all the time into a trap of an ordinary existence of criticism or feeling that something is wrong with it or that you should not be exposed to that kind of thing. After all this whole question is who are you and what do you think you are. From the standpoint of objectivity all of us are just little bit of human creatures crawling around on the earth and doing the best we can. And from the standpoint of actually seeing what we have to do, what actually is the purpose for ourselves when we can accept whatever we are, we're all alike in that, that all of us are trying in some way or other

from the standpoint of wherever we happen to be that that is enough to know that we happen to exist and that the fact of this kind of existence when it starts to permeate, when one knows that one exists and that the existence is there for a certain purpose and not to be solved only because we want to be nice and good kind man and think a little better but that we actually have to put to practice what we do know in a very definite, quite concise and without any question open way understanding and clear, clearly headed so that when the clarity is in your head and when there is enough push on the part of your emotion because this quality for wishing to evolve depends on your emotional state not on your feeling that then there is the result of wishing to work, wishing to be aware, wishing to start a mental function which does not function and the awareness going over in a state of being awake, that one actually is awake objectively and that part of one can function that way even when the rest of ~~oneself~~ ~~oneself~~ oneself as a personality simply continues to exist. Ultimately it will change because with more and more participation of the I with that what is still it, the ordinary existence of an unconscious, in a unconscious way, the more there is the possibility that it will change. So I just want to emphasize again and again that you come here for a very definite reason and that for that you're entitled to receive whatever you're looking for and when you're not satisfied with this, when you're honestly not satisfied, that you think that ~~answers~~ ~~answers~~ are not answers there for you to be used, because I'm not talking about the answers which might satisfy your curiosity, but that the point is that whatever you take with you you go home with and also this question that whenever there is a meeting that you go home, not stand and dissipate and titillate

all the time about all kind of nonsense, that once and for all it be understood that when you come to this group for an hour or an hour and a half we talk seriously about one's life, about the necessity of growing up, about the necessity of understanding whatever we can about what is our life and how sometimes how terribly poor it is and that there is a possibility of doing something about it but that your sincere and honest effort has to be directed in that way and that whenever you leave this room that then there is a definite wish on your part that you're going to try whatever it is that you will try but you have to be honest in your determination; so that is the requirement of a group of this kind. It is not a wishy washy group. It's going to be exact and you're entitled to exact answers. Who has questions?

X You just said now that every opportunity is an opportunity for work and I believe that you said in a lecture, ah, the second or third time after you returned that there were certain times where the situation might be complex enough that one shouldn't work. And....

Mr. Nyland - You think it contradicts?

X Yes.

Mr. Nyland - Why? If an opportunity is there it does not mean you can use it.

X But you said not even to try it, that it was...you seemed to be implying that...

Mr. Nyland - That's quite right. Simply, you see you would be quite right if there were certain opportunities when it could not be used. For each person there are certain times whenever he can use an opportunity and that when he grows that more and more opportunities when he actually could work will be added to it and that the ideal state would

be that all opportunities of his life as represented by his moments of living that they all could be used for his work provided he has enough of a wish and he knows enough about how to work. One doesn't exclude the other. In the beginning a few moments are only available where it can be turned into the actuality of working and when it is possible for a person really to wake up or at least to become aware even for a flash of a moment and it may not last longer than a moment but the more I work the more I will see that there are moments that are similar to those that are fairly easy and I start to build up more and more taking out of the moments of my experiences those moments where it, my personality, will allow me, that enough energy will go to the feeding of I. Now that is a changing gradually over from a 1% to 2% and finally ending up with 99. It doesn't exclude it; it's only an indication of progress.

X But you mean that at the first there will be times when one can't...

Mr. Nyland - Of course. And you know then by experience.

X Yes, but, you seemed to imply that before that....

Mr. Nyland - That is at the time, at the time when you know you cannot do it, it's silly to try.

X Can you always know that beforehand? ~~I think you will find out by~~

Mr. Nyland - I think you will find out by experience. If I lift a weight and I can lift 250 lbs. and 300 I cannot, I can keep on trying lifting the 300 but unless I get stronger I will never lift it. So I would be quite stupid to continue until I have developed enough strength.

X So by saying every occasion is an opportunity for work you mean eventually it is.

Mr. Nyland - It still is now but it is not available for you. It may be available for someone else but if I say, yeh, there are certain

opportunities that are no good who knows which ones and immediately you will find an excuse without working because you say, well, this happens to be the opportunity that's no good. How would you know? You will only find out that at this moment it is not possible for you. At this moment. But maybe tomorrow you can. I cannot lift 300 lbs. now but maybe in a week if I eat enough rice. Who knows? You see the fact remains that the 300 lbs. can be lifted and if a giant comes around he does it, but I cannot. You have to make a distinction between the things that exist and the things that exist for you. If you close your eyes everything that you have seen with your eyes continue to exist but when your eyes are closed they are not in existence for you. You may know they exist but by your eyes you won't see them. You see the distinction. If I gradually open my eyes, I will see more and more things. If I work I will have more and more opportunities that I can be utilized and I hope that ultimately the totality of my existence can become a conscious one. You see, if that wouldn't be the aim, it would be utterly silly even to try. And still it is many times used because when people say, ah, I cannot work. Well, it happens to be my nature; I can't go against it. As long as that kind of an idea exists, you'll never overcome nature. You'll always find an excuse. The difficulty, for instance, in having an astrological chart, which indicates to you what particular type you are, it might at certain times be used as a very good excuse. It nevertheless you never can become this and that because your chart says you cannot do it. There may be times when it is more difficult and sometimes maybe it never clears up and maybe it will be the kind of a chart that would require much more energy on your part if you

have that chart than someone else for whom it is a little easier. If the result will be the same, it's still another question because the person who works more and has more friction to overcome, he will also have more energy available. If his intensity of work is dependent on the difficulty and the obstacles in his way, then the amount of energy that he has will work in a much shorter time the same kind of a thing. Alright? Yeh.

X When is it a sin to work?

Mr. Nyland - When? Whenever you find that it is the best time for you. Nobody can tell you. There are only general indications. When, for instance, it is foolish to make attempts when one doesn't know very much. One state, for instance, if you are emotionally involved or, not only negatively or positively, but that something is taking up so much energy for the maintenance of your personality or whatever is the experience of it that there is practically nothing left not even for the wish and surely not the thought of work. Obviously it's the wrong time because you don't even think about it. Contrary to that, if I get up in the morning and I'm not as yet involved in anything whatsoever, I may have a chance if I happen to think about work or I'm reminded for some reason or other that then because of that I have a chance since the regular energy that has to flow for my body in its maintenance is very small.

X I asked when it is a sin to work.

Mr. Nyland - When is it a sin?

X Yeh.

Mr. Nyland - A sin? It is a sin when you try using energy which are not successfully employed. If I know by experience that certain circumstances will not allow me to work, there cannot be any result and even if I

try and in such conditions I'm a fool. It becomes a sin when I know that that the amount of energy which comes from a good place in myself is put to work in a surrounding where it is already a foregone conclusion that it cannot be possibly any result. The sin is that I don't have a conscience. All right? Does it answer it? Whenever, let's say... what do you understand by sin? There's only one sin you have to worry about. That's the sin against the holy ghost. All other sins come usually from ignorance. Holy ghost means that I sin against the knowledge of knowing that the Holy Ghost as a neutralizer between a positive and negative which will give me the solution to the problem of positive and negative not affecting each other but by means of a third one being put in the proper place that then when I try to employ work as wishing to be awake to it and trying to continue such a wakened state that then energy that is used for that purpose is lost when I know that it is under conditions where it should not be used. Let's say it a different way. If I know what is the Will of God in me and I don't do it I committ a sin. If I don't know anything about the God, God's Will, I cannot be blamed. When I know about work, when I know what is necessary for work, and that work functions in that sense as a neutralizing force between the experiences I experience in ordinary life and which is usually the difference between going one way or another that a possible solution for that is an introduction of an objectivity which will tie the two together and keep them and with the third one can be actually enable me to become united as having a untied front for the solution of that experience that when I know for myself, that is when it is a foregone conclusion that it is impossible ~~if~~ for me to work I sin against the use of the method. You understand now? Yeh.

X I'd like to report on a task. You gave me the task of, ah, using a handkerchief from 25 to 30 times a day and I found that for the first three days, actually for the first two, that the work was very good. That is when I, I used the handkerchief, which I'm not accustomed to using, I was in a more, at least an alert state. I did not become awake. I'm not sure if I became aware but I, I'm, I was sure that I became alert to what was around me and myself and I ah, my appearance, I mean (unclear phrase) about, yet I found towards the end of that week more and more that, ah, there were times when I thought about using the handkerchief and thought about my task and yet knew that when I was and how I was at that time was not right and that if I did the task it wouldn't work at all and that if this happens it seems that I get disappointed and think that it's useless so I didn't do it and as this became gradually more I didn't do the 25 times.

Mr. Nyland - How do you really know that it is going to be useless. Have you had enough experience?

X Ah, I tried it at these times a couple of times at least, I'm not sure exactly how many and I found that it was just putting a handkerchief to this nose and doing something and nothing happened.

Mr. Nyland - Not immediately after, when you have realized that it didn't work out in the way that you would like what did you do to yourself?

X I felt that I was not doing the task that it was wrong to do it at that time and I was doing it like a machine which is programmed.

Mr. Nyland - But as soon as you come to the conclusion that you're doing it like a machine isn't that enough to try differently.

X It seemed that I, as I said, when I did it that way and I found that it wasn't successful I became disappointed. I had lost the wish...

Mr. Nyland - Yeh, but the disappointment, this is what I don't understand.

You start out by wanting to do it, you're disappointed. Once only a disappointment, it's enough to stop?

X No, but I felt that doing it when I was in a circumstance and had the feeling let's say, or the lack of feeling in my case, in other words had the thought about the task but not the real wish or you might say the emotional...

Mr. Nyland - In such a time you realize that you're in a bad state...

x Yes.

Mr. Nyland - And that, you say, I cannot do anything about it...

X Right.

Mr. Nyland - ...and when you believe it of course you don't do anything, could it be possible to retain your disbelief or rather that you continue to believe that it can be done only I do it now at the wrong time that then it might be possible that you change yourself in your particular mood or state in what you are by letting it precede by walking around a little bit or waiting but all the time remembering that you still should do the task because that is what you have undertaken and the ~~task~~ task is not a mental one, it's a conscience and that therefore if you don't do it you have to feel very badly.

X There was a dispute between.

Mr. Nyland - No.

X xxx ...what we were just discussing in the sense of doing the task when you...

Mr. Nyland - Only after you've had enough experience.

X I see.

Mr. Nyland - Only after you know for sure, I say that is a foregone conclusion but not until you have exhausted all the possibilities and then you come to the conclusion that you cannot do anything about it, then you're

entitled not to do it.

X Even when I feel that there's no, no wish, no anything inside?

Mr. Nyland - Yeh. Do you ever pray?

X Sometimes I can but sometimes there's nothing that wishes.

Mr. Nyland - Could you phone someone who can give you encouragement? I'm now simply saying from the standpoint of really wishing to do it what can you count at such a time?

X I know I can't count on myself, so far.

Mr. Nyland - Okay. Then it may be that you have to read. Maybe you have to stand on your head and go through extraordinary motions, maybe you have to drink 10 glasses of water. I would not give it up that easily, this is all. Maybe it's quite right that it is impossible and that you come to the conclusion but not until you really have exhausted the possibilities. This is inherent in the task and if even at that, and you feel badly, you have to punish yourself. You see there is something that if I take on a punishment I will think twice before I give up. What we're trying to do is to build ultimately a Will. And that at the present time we're just made up of a whole lot of little nice wishes and sometimes they happen to go together and sometimes there are a few that are missing and I don't care, that is not strong enough and it doesn't make much difference because life continues and I can avoid it and then all I have to say is I'm sorry I cannot do it. This is exactly what we have to break because that's the mechanicality. It's the kind of thing that does not belong to a man. If you set out - and a task has to be of that kind - if you set out to do something for the sake of reaching a higher state of being, or whatever may be the aim or real understanding for oneself and you're

honest and serious about that and you take the task, for that reason, this is why I formulated last week about a task, a task, a task. If a task is not actually something that I'm going to do and if I don't do it I'll kill myself, it has to be quite close to that. One has to feel that one has failed and why should I fail and I will come to the conclusion that it was too difficult, that the task was too big, alright I'm not strong enough, I can come to that conclusion and accept it and also that when I've tried and I've tried every possible way of putting myself in the right state and when I know that it happened ~~only~~ today because maybe it was raining or maybe something happened or I got a letter I didn't like or that I'm subject to all kind of conditions which of course affect me then the next day I still have the task and I set out with saying today is going to be the day, I'm sorry about yesterday, I couldn't do it, today I work twice as hard. As soon as you allow this little bit of something I couldn't do it and it is not based on enough facts, you're doing the wrong thing. You see what I mean?

X Yes.

Mr. Nyland - I make up my mind I'm going...come hell or high water I'm going to do it. This is the determination that is required of my conscience. Otherwise I don't want to do it and unless I work that way I will never overbridge the difficulty that Mother Nature is going to put in my way. You have to realize what a man is as he is at the present time when he is unconscious and has been for the last 25 -30 40 years. What is he up against? # Thirty-five or thirty years, let's say as an average, day and night he was unconscious. Day and night the process of ordinary unconsciousness in his ordinary personality kept on going and going and crystallized and formed habits and ways of

thinking and feeling and assuming that he did know and not be bothered by the things that should have bothered him and all of that has to be understood as when one says, yes, mechanicality, and it's a good ~~word~~ word but do I feel it. If I know it, it's all right but do I really feel it, that is in the (unclear word) when I say I love you do I feel it or do I just say it for varieties sake maybe. When I really want something, all of me must want it. When I do a task, I don't do it with my head. I do it because I'm propelled and the propelling means I need it because that what I am is in a state where something has to be done. This is really how a task should be looked at. Not the accomplishment of it, I've said that many times. It is the reason that I want to wake up and the reason for that is that I accept myself for whatever it is and when I happen to think about it afterwards and I see what I am and I have absolute facts about which there is no argument, I know then that I stink. From the standpoint of objectivity we are nincompoops because, unfortunately, we haven't learned how to become objective in this life and perhaps it is because Mother Nature objected to it, or the earth or the rest of humanity, or because we were not kissed by the Gods in time so that we would die. And here we are as I say, 30 years of an unconscious state to overcome it and we can't overcome it. All we can do is to learn to understand that it is there and to see it as something that is hampering us in order to open our eyelids and we don't sometimes even want to see it and we rationalize about it because it is much easier if you have a word for it who wants to investigate further. I, I'm saying this simply in order to illustrate that I will not take no for an answer. When I set out with a task it is a task for me. If I promise something to myself or even to someone else, if I say I'll be there at 7:00 o'clock and what. I have promised. What do I do? Reach

for a telephone if I can or send a telegram or send a holy wish. Something has to be done because I made a promise. So you see I'm not questioning your attitude in the first couple of days but then when it goes down that is the time. When it is sailing with the wind, yeh, it's nice, not tacking. For that you need an art and for that you need work, for that you need not be lazy, you cannot afford to be lazy and then when there is a little obstacle, I say I cannot do it, how do I know? Who tells me? God? Or the devil? I say devil. To the devil with the devil because I'm a man. Don't you see? The whole problem is I wish to grow. I want to become a man really in this society maybe, in this kind of a world. I want to live up to that what has been given to me and for some reason or other went screwy and became mechanical creature and unconscious and I stay that way, not knowing and now I know. And there is a possibility and I believe in it and I also know already if I do there are some results and then how much do I wish. It depends on what I really experience to be. Why does Gurdjieff call us slugs? Why? He could have called us ants or small little creatures or chipmunks. No, slugs. It is a terrible thing. It hasn't even a backbone and it's a little slimy and it crawls. One doesn't realize of course in the beginning surely what kind of a creature one is and ^{that} there is always this belief that I'm always a little bit better, or that God after all didn't know how good I am but if he only had known me or Gurdjieff he never would have used the word ~~slug~~ ^{slug}. You try to tell that to your conscience. Gurdjieff didn't know, or, did he, and this question - what are other people? What am I, when I fail for that little thing? You see what I mean? And if I really am confronted with something that I honestly and sincerely wish and I know that it is necessary because what is the

(unclear word) dying, gradually disappearing, finishing one's life, as an end, and what, for me?...my, almost I would say, my self-consciousness and my conceitful (word unclear). I wouldn't allow it when I have tried honestly even in this life on earth to work for a living of ordinary life, when I have paid with the sweat of my brow and that I have actually tried regardless of whatever the difficulties may have been to develop my mind or to learn a profession or to be able to have dexterity as a human being and that that would simply be returned to the earth or is it possible to be used as a vehicle for the development that at least could continue to exist of which then I could rightfully be proud because it was the result of my active work. All of this is related to tasks you see, and that is why I explain it a little bit because last week I simply made a statement, I got a little, I wouldn't say angry, I showed as if I were angry, I wasn't, I was sad because it put things down on the level of ordinary superficiality. A task goes deep. A task is an essence. What. A vow is an essence essence. That's the difference. But a task is essence, it's not superficial. And that what requires to be, to be understood from the standpoint of essentiality and superficial means simply that it doesn't work now and this and... I do not know, maybe tomorrow it will work maybe the next moment it will. It is trying to get through a busy signal and I, I, I hang on if the line is busy. If my call is important I call again and again and again and I hang on until I get it. This is a task. I'm not put off simply because it happened to be busy. I was busy. My lovely little creature was so interested in certain thing and it felt so bad and it was a little sick and it was engaged in all kind of other things and so forth and it's wrong. Try to think of it - what is a man? What is he really? When he is alone by himself at the end of the day. When he considers

and it doesn't matter whether he's young or old but it's the quality I'm talking about. It's nothing to do with age. A lot of people grow old without ever becoming a man. A man grows inward. An ordinary man grows out up to a certain point and develops a few things also up to a certain point but a real man grows inside towards himself. He looks inside, when he becomes aware; he is looking inside to the potentialities of himself which are inside and grow from there out to become a man to the rest of the world. And so when one sits in the evening and you come to ~~yourself~~ yourself and you let the day go by and there all of a sudden comes a task, and not fulfilled. You see this is the (word?) how can I let it go? Why didn't I try? A few times like that, Dick, and you will see. There is a different attitude. You will not take no for an answer. You will simply say alright not now but the next moment I telephone. Maybe the line is not busy all the time. Alright? Do it again. Yeh?

X I would like to report on what I've been doing.

Mr. Nyland - Yeh.

X Well, every morning I spend 15 minutes reading Gurdjieff. Sometimes I read it the way it's written with exclamation marks and emphasis and sometimes I ~~read it the way it's written with exclamation marks and emphasis~~ try and become awake. I don't make a real serious effort. I consider the task just to read it for 15 minutes and then...

Mr. Nyland - It's the first time you're reading?

X This is the second time.

Mr. Nyland - Second time. You're reading it out loud?

X Right.

Mr. Nyland - Yeh.

X And, ah, then various times during the day I just try and become awake, to remember to become awake like today I was briefing a case and I was aware of myself writing and then it got scribbly because I lost co-ordination..but

Mr. Nyland - Then you were not aware any more.

X No.

Mr. Nyland - Make very, make very clear that you know the difference between being awake and not awake even if you think about work. I don't think you are clear about it.

X I was aware of, that I was going through the process of writing.

Mr. Nyland - No. You were aware of the movement of your arm, your fingers and your hand.

X And I was indifferent to it.

Mr. Nyland - Indifferent to what?

X To the writing. I wasn't concerned with it. I mean, I was just observing.

Mr. Nyland - Well, why don't you stop writing and just make little crosses?

X Well, I save a ½ hour each night for doing...

Mr. Nyland - No. The question is if at such a time when you release your mind from having to write certain things for which of course you use your mind to see if you actually can be aware more. This is the way to test out. You see you say that you are writing and that you were aware or at least part of the time, once in a while. I doubt it, you see, but if you stop the writing and simply move your arm, your hand and whatever it is with the pen and then if then there is an increase in this awareness, then it is right. You will find there is no increase whatsoever. Exactly the same thing. You understand the distinction.

X Yes.

Mr. Nyland - I'm trying to warn you because you use terminology that does not belong to work as an experience.

X I want to explain one more thing I do which.... at night I usually put on a record of yours and I just....

Mr. Nyland - That won't help you at all. Well, I just stare at my hand. I make an effort to stare at my hand and I just look at it and I become indifferent to that and I can sustain....

Mr. Nyland - Look, you don't have to use a record (unclear phrase).

X And then, but when I switch from my hand....

Mr. Nyland - Do you hear what I'm saying?

X Yeh. (unclear phrase)

Mr. Nyland - Yeh, I'm afraid not. Drink a glass of milk and try to do it consciously.

X But I can't switch to my stomach when...

Mr. Nyland - You don't have to switch to your stomach. You drink a glass of milk and you go through certain movements of your body and try to be awake to that.

X I do that too. I walk up all during half an hour... I do about 3 or 4 things...

Mr. Nyland - Well, we'll have to find out what all you're doing. We'll end up by saying that all you're doing is wrong. I honestly believe it.

X Well, I don't know what to do to correct it.

Mr. Nyland - Are you now awake? aware? You hear your voice?

X Yeh, I hear my voice. Do I have control of myself?

Mr. Nyland - No. No control. Just almost watch. Only watch it to see that it is there and see what happens. To become aware of the happening.

X I can't do it in a situation like this. I can do it, I think, I'm pretty sure I can do it when I'm home.

Mr. Nyland - Move your arm up and down for the next five minutes and see if you can do it in this situation. Why couldn't you do that and be aware of it?

X But I can't be indifferent to it.

Mr. Nyland - Ya, that's of course is the difficulty. You think you can be indifferent when you're writing?

X No. I've done this before I even came to Gurdjieff, I used to just stare at my hand....

Mr. Nyland - Ya, pre-Gurdjieff is not very useful. No, but I find what I'm doing corresponds to what Gurdjieff...

Mr. Nyland - Do you want to listen?

X Yes.

Mr. Nyland - Good. Then, I'll give you a task and tomorrow all you have to do, and nothing else, is to listen to your voice as you speak. Only to listen and to record the fact that you are talking, not judging it at all. No judgment. ~~Just~~ ^{Just} talk, but hear it. Become aware of you as a body talking. No question about what kind of words. Only the fact that there is the sound. The next day you take your body in movements. That is whenever you walk, whenever you stand on your feet, whenever you have a certain posture of your body - we'll collect them now - the postures and the gestures and the movements together. That you become aware of your existence as a body, impartially; no thought about it, no feeling about it, nothing. The third day, try to become aware of the expression of your face, muscles, and no more and no fantasies, no philosophies, no explanations, nothing else but

these three things for three days and the following three days exactly the same. The 7th day you can so-called rest and then you can report next week. Will you do that?

X Yes.

Mr. Nyland - And forget about my records and forget about what you knew before Gurdjieff and what you used to do. Now if it penetrates, you don't have anything to say. If you want to ask another little question you haven't listened. Let's let it go at that. Yeh.

X I'd like to ask a question and then report on my task.

Mr. Nyland - Alright, ask the question.

X (Unclear word) change my voice. How should I ponder a question?

Mr. Nyland - What is pondering?

X Deeper than thought.

Mr. Nyland - Application of a different measure. Pondering has to do with weighing it. Naturally the depth of a thought or what is meant essentially or what is meant by the thought by associations, or where does the thought live. On the surface, just as a saying or does it actually concern you when you say it or have it? When you have a thought how much of you is involved in it? Then when you have that kind of a quality of the thought you compare it with other thoughts of a similar quality or at least where you also have a certain pondering value already so that a certain thought ~~compared~~ ^{compared} to another is either heavier or lighter, more useful or not, deeper, that is where your depth comes in, or superficial, more lasting or ephemeral, more affecting others or less, only concerning you or concerning others. In other words, where is the thought really placed in relation to a variety of different other thoughts which exist also in the world and in that way in comparing it you attach a certain value to it and

you can express it by means of 100 kilogram or 5,000,000 or whatever. I don't care. But you will know the difference between a superficial passing thought and a thought that actually won't let you loose. This is pondering.

- X I have in mind two things in particular that are with me quite a bit. I cannot seem to answer satisfactorily for myself; I have not been applying this total measure. I will now apply it to them and see and my task was, has been, to read 10 pages from "All and Everything" out loud every nite and to do the sensing exercise but the first week the right arm only, the second week the right leg and this is the second week and you told me to report on it.

Mr. Nyland - How did it work for the right arm?

- X It was by itself, ah, not a particularly above the level of the thing of the total exercise that I had been doing but when I applied the making of efforts to parts of my body, as I've been doing, as well as the totality, I have found that there has been an ability to direct my attention better.

Mr. Nyland - How long did it take before you were satisfied with the sensing of the right arm?

- X You told me only to spend 5 minutes.

Mr. Nyland - Yeh. Was it sufficient?

- X I believe it would have been, ah, I don't know if this is legitimate or not. I have been staying up late because of some outside work and I'm not getting very much sleep and find that in the morning even when one of the first thoughts I have when I get up is to see myself, I have been foggy and not clear.

Mr. Nyland - Well, you know, Fred, whenever one carries on some kind of a research in which there are various unknowns, one of the rules is

that you leave all the unknowns the same and only change one. So, whenever you try this and then you start to judge by results, when you are yourself in different conditions, perfectly legitimate, but nevertheless different you cannot expect that you can compare it.

X I have not been looking for results.

Mr. Nyland - No. The question is, yes you have to because (unclear phrase) you should have achieved the optimum of that what is the attempt to sense.

X I was not able to make my right arm or my right leg the only thing that existed in the world for me but I did have...

Mr. Nyland - That maybe because you yourself were not in the right way.

X I did not really expect to achieve that.

Mr. Nyland - Oh, I think you could if you concentrated because you have difficulty in the totality and as soon as you started from one it went over into the totality of yourself. So you diluted your effort and that is why I suggested you take one by one and devote one week. Well, if I devote one week I can acquire quite a dexterity in sensing a certain part of my body. Even if it lasts for five minutes. But you see I have to be in a good state. If I'm a little foggy or if I have other things to do, that is I'm worried a little bit about this and that and all kind of other thoughts come in again there is not much energy left for this particular activity of sensing.

X I have been trying to let the mind flow into the arm, as you suggested. There were moments. There were moments. It's a much better thing that I'm doing now in this sense but that mostly has come about this week. You said the right arm which was the first week and it has been this week where the picture has become a little clearer as to how it's going.

Mr. Nyland - Was this week of the right leg?

X Yes.

Mr. Nyland - Ah. It was two weeks old.

X Yes.

Mr. Nyland - Good. Then we continue it. Alright. It will grow. That is you will be able to do it in 5 minutes but you also have to see that you do it under more and similar circumstances. That you yourself are in that same kind of a state, otherwise you will judge it by whatever you call the results and it may not be the same and it may be disappointing.

X You mentioned once the use of the attention as a searchlight. To run it up and down the arm; I, well, when I was doing the whole exercise I would use that as well but, ah, some reason I had stopped this. Well, I'm not certain whether...

Mr. Nyland - Sometimes it is helpful to compare it with something you're familiar with. What actually is taking place, of course, is not at all the searchlight and only if the energy could be represented as attention, as a bundle of that what is being sent from the head to the arm. But, you see, the really solution to the sensing exercise is that the arm is open to be sensed and because of its porosity it attracts that what is the attention from the head. It's a little different because I (unclear phrase) if one focuses too much and that therefore too much of an unconscious mental function enters. The more one is open in the particular part that you want to sense the more there is a possibility of attention entering into you. You might almost say that when it is porous it will attract the attention.

X Then shouldn't the relaxing exercise precede this?

Mr. Nyland - Sensing is always done with relaxing more or less understood that it has already taken place. Whenever there are tensions it's

already very difficult but you know I've always said that for sensing one relaxes first.

X Would you...

Mr. Nyland - Have you forgotten?

X No, I remember you saying ideally...

Mr. Nyland - I'm sure, ideally I've said you can sense immediately but that is after one practiced. No I think, Fred, you should at least become reasonably relaxed.

X I assumed since I was getting up, I was probably in, without doing the exercise itself, in the most relaxed state that I would be in for the rest of the day.

Mr. Nyland - Perhaps that's possible. It all depends what you're thinking about. It doesn't take long, you know, to tense up.

X I know.

Mr. Nyland - So, the fact that it is early in the morning doesn't mean much.

X Can you, observing and sensing I find are very close...

Mr. Nyland - Don't, let them, let us mix it now. And stick to sensing.

I've explained observing also as a related exercise and that it can go over into that but I don't want to make it. Sensing is a purely unconscious affair. It's an exercise by the mind as it is and the body as it is and whatever it is ~~xxx~~ has nothing to do with waking up but it is very good to establish a relationship and because of that the mind becomes used to give orders, as it were, or to be in relation to that what is being sensed as a positive against the negative. That's the only advantage as far as work is concerned - that I experience already something that later on can be useful when I work. But I don't want to connect that now with, ah, observation. Alright? Yes.

X Ah, I had a task two weeks ago, to, ah, in connection with doing some

diagrams. Starting out to work in the morning and then stopping and then starting again at night and the next day doing it in the morning and the day after that doing it at night and the day after that doing it at noon. And, ah, well, for the 10 days I did it 9 out of the 10 days, but, ah, every day I usually did one thing wrong. Either I forgot to start in the morning or I didn't start on time or the work I was doing took longer than the 15 minutes or I stopped at the 15 minutes and didn't finish the work. There were only, ah...

Mr. Nyland~~x~~ - How did you consider yourself afterwards? Like now.

X How did I consider myself?

Mr. Nyland - Yeh, you say you did 9 out of 10 times or whatever it was.

X Yeh.

Mr. Nyland - And then everything, every time was something wrong.

X Yes.

Mr. Nyland - Now, when you say this what takes place in you?

X Well, I wish I could have done it perfectly.

Mr. Nyland - Do you really?

X Yeh.

Mr. Nyland - Yeh? Then do it.

X I'll try. I'll try to do it every day.

Mr. Nyland - That will be interesting.

X I have two questions, ah, first does work improve in quality in addition to quantity? In other words does the experience of remembering yourself grow in addition to the number of times during the day you do remember yourself?

Mr. Nyland - Work, when it is a live method, always grows. So it expands; it spreads itself and multiples. In what direction it will go, as you say, either in quality or quantity, depends entirely on how the

surrounding is where it will find a possibility for growing. It can go in two ways - it can go in many different ways. That what is work you have to consider as something that belongs to the center of a possible sphere and the sphere is only potential now. It will grow out in the direction where there is the greatest possibility of growth without the, the total amount of being hampered. It will find its obstacles and sometimes go around it the same way as a root is trying to find the best way in the soil and when there is something in the way it will go left or right. So you cannot immediately say that it will go in that way and not in the other or in both. It will go in both. The progress in one may be very slow and the other may be faster. Then that may stop and then the first one will go. When there is sufficient push, when there is life, it will always continue to grow but when either left or right is out, it will grow up, that is it will get away from it, it will have certain energies that have to come out and it will go in the way where there is for this development of I the least resistance. It is difficult sometimes to explain that if you look at it only as a growth of an octave. The octave of an octave is just one line indicating the principle. In reality the totality of man changes in many different ways in whatever it is that starts to grow in one's head as a possible consciousness and a conscience in one's heart starts to extend out from there as radii. They will attach themselves to the difficult things that are on the way and wherever there is a possibility of getting a good lodging they will stay for a little longer. There are sympathetic cells in the body that are interested also in consciousness and in

conscience but they have no chance by themselves but as soon as something comes in the neighborhood it makes them to remember what they used to be and then they will flock towards the possibility even of help and giving a helping hand and sometimes not very much - not amounting to much - but it has created an atmosphere so that that what is coming as growth is encouraged to continue to grow. Don't make too much of a difference between the quantity and the quality.

~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ It is logical that time elements when it enters and I consider it as a number of moments that of course because of my wish and it is living with me much more on the surface and comes out, there is much more chance of coming out so the moments will be much more than before but I run the risk that when it is too many that it is not deep enough. This is always the tendency because my (word?) surface, the periphery, is interested in manifestation and I cannot help see this manifestation even if it is as the result of being conscious to be noticed by me and to some extent liking it. Then there is two difficult things because the one is the dilution of the effort even when it is there. For instance if you have a little ticker that ticks off how many times you happen to remember yourself, it ends up by ticking when you happen to have the thought. You see? That is the one difficulty in that and the other is that if energy is spent in a superficial way and I judge, or at least, becomes known to be as a manifestation I loose a little bit of wish to make it deeper because it seems to fulfill all the different functions that are necessary and the result is a superficial growing I which has no substance and is not enough and is not strong enough to withstand any

difficulties. In other words the root system dies out. It just happened to be like a little plant on water. There is roots in the water but it is not solid because it is not (unclear phrase) in the air if you know what I mean. It is not gripping into the earth, you see. That is it has no contact with that what is ordinary life. For an I to grow it has to grow in all directions, not at once, at different periods, simultaneously but with different velocities, but it always has to attach itself to wherever it can and in the depth as well as in the surface as well as in the vertical growing there has to be something represented in life. It's interesting that life expresses itself in three different directions. Always, not two. But we very seldom see the third because so much ^{attention} is paid to the left and right there's nothing that goes over but in reality it is that way, of course, it is the formation of a cube and it is the three dimensions that will give a unity to the life itself. Intensification - if one wants to find out how intense many times that what has been surface spreading is reduced because in the beginning there is not enough energy to fulfill all the requirements and if I make the attempt very intense and concentratedly, it doesn't happen too often in the day, I'm bound by the quantity that is available until such a time that I can make as I go along, you might say pay as I work. That of course ultimately is the solution. When that takes place then one is growing the same way as a child grows up, gets born and it grows fatter maybe, all the things going on in it and it even grows inside. But try. Certain conditions are better for one than for another. Certain periods in one's life are also better. Sometimes the interest is more to go deeper. It depends a great deal on the state in which one is and that is why there is no particular rule of what it should be but only the principle that it can be in all directions.

X And one more question. Can one actively work to observe or try to separate essence and personality...?

Mr. Nyland - No. No. There's no sharp distinction between personality and essence. One goes from the surface down inside to a deeper level and at a certain point you realize that it is different from the personality atmosphere. Comparing it then with this you say then, well, I'm more essential. I usually have an example of peeling an onion or an artichoke. You don't know when you come to the center. An onion it's better with an artichoke because there's still a little distinction of the matter that you always throw out but with an onion where is essence begin or the other little example of how many sheep make a herd? You know? You know that? Five - no herd. Sixteen yes. Fifteen yes. Six - maybe. Seven yes. The difference is one sheep. But it can be between 13 and 14 and it can be between 3 and 4 dependent what you are. Wherever your essence and personality start to change over from one into the other depends on your valuation. After all, essential is a very relative term. What's essential for me may not be essential for you. So one can never talk about it and what is essential or superficial for you today may not be tomorrow. Also that varies. So it is really very difficult to see what is what until you get to a point where there's no question about its essentiality. So for practical purposes it's quite all right to distinguish for oneself this is now more essential but if I say I will speak now to you with the tone of my voice and I speak now from essence it may not have any meaning whatsoever but you mean it when say it that way because you emphasize it and it becomes ponderous and all the rest and then maybe it is more essential and someone will understand you and

will understand it is essential. And say Tom (unclear phrase) and it is essential. So it really there is no rule but that there is a difference, of course it has to. It's exactly the same difference as there is between feeling and physical behavior. Where does the feeling go over into physical behavior? It's glued together. So is essence. Only difficulty between essence and real essence that is essential essence, that is...there one makes a distinction because that what is essential essence does not belong to the earth and when it is something that is not, you might say, heterogeneous, that is compared to that what exists then one knows the difference in (unclear word) but between superficiality and essence there is no (unclear word) . Yeh. Who is it?

X Frank.

Mr. Nyland - Yes, Frank.

X In regards to that question, what is the use of caring or loving in the ways that that can be understood as discussed by Orage in regards to what you said.

Mr. Nyland - You have to define it a little bit. The difference between superficial - you said loving?

X Ah, personality and essence and trying to distinguish here what is the use or is there any of what is known as caring and how it might go in one's understanding towards loving and a more conscious way.

Mr. Nyland - What's the difference between the vibration rate of a color and its chroma? You understand the terms of it? Chroma is depth.

X There's a tape you've talked about this before and I remember.

Mr. Nyland - Yeh. There's an intensity there you know, and the vibration

rate is superficial. What is the advantage of putting feeling in your voice when you can also speak superficially? The reason is that you want to reach a different kind of affect and sometimes a different influence on the person you're talking to. It's exactly the same with anything that I express and it may be the result of a feeling or a thought in some way and it may not be always with your voice. It may be a form of communication using a different kind of a form but there is always the difference between the superficial use and a more deeper use and there must be a reason why I want to spend the energy to make it deeper. Now if it's a question of loving when I want to convince the other I'm quite certain that I would ~~xx~~ like to use a more essential kind of language and emphasize the fact that I do because if I make it superficially then of course I won't be able to get away with it. But otherwise I don't think that there is very much that one can consider. It is quite obvious that there is a difference in gradation between the use of whatever form of energy in its intensity or in its superficiality. When you dilute it you make it too thin. When you deepen it too much you make it too thick. It won't flow. And without saying there's a happy medium there's definitely a medium belonging to the personality level. But both have to be used. You cannot have chroma and the color without the vibration rates.

X Ah, should I ponder about that or should I ask a question which is another way of approaching that?

Mr. Nyland - I do not know. I do not know. I don't think you're very clear about in what direction you...

X Well, this is what happened....one morning I, ah, I was trying to come

to myself on the edge of the bed and I was having a very bad time. I picked up Ouspensky and I opened it up and it was the beginning of chapter 7 and it said something like, they were discussing remembering themselves and they talked about all kinds of things that were usually talked about and he said that Gurdjieff said then that the thing that you should have noticed that none of you said was that you don't remember that it is you that doesn't remember that you exist. You don't remember that you exist and it struck me very hard and the rest of the morning was a terror. I'll tell you, ah real ~~grr~~ grief. I just was not aware that I was there and that was when I asked you about...

Mr. Nyland - What was so grievous about it?

X Well, that was the effect it had on me. I was really shocked.

Mr. Nyland - But one moment is enough to make you realize that you exist.

X I guess I was disturbed. Maybe I was disturbed about something and this is some abnormality I have.

Mr. Nyland - Well, probably you can be disturbed that you consider yourself a little foolish that you have been able to go on without really getting to the essential point.

X Yeh. So this whole thing now...

Mr. Nyland - Good. Then it is simply a statement about yourself and you don't like yourself being what you were. But even then I don't think that it will necessarily effect you for the rest of the day. You accept it for whatever it is and then, if you possibly can, you work as much as you can because of it. It should not be that kind of a

disturbance because it is something that you already know. You have only forgotten. Now you are reminded and at most you should say oh, yes, that's right, I forgot.

X Well...

Mr. Nyland - It's nothing new to you.

X Yes. I could be making a very big error. I'm not sure about it at all but then I started trying to have a realization of more essential things every day and it seemed at times ^{that} I was more aware that I was alive and then it turned out that that feeling, that sense of my aliveness was brought to the surface when I was confronted by someone or something or made an expression of even if it was only silent and inside of me of some caring or loving for something or someone that was brought up to the surface and it helped to motivate work for some reason.

Mr. Nyland - Frank, you only, the only consideration I think that you should have about it, how much actually did it help you to work?

X The, looking at it coldly, very little in actual work.

Mr. Nyland - Well, you see, then it is a little bit of a chaotic, tumultuous state as far as ordinary life is concerned and it may make you suffer or see things in a different way but when it doesn't help you then it belongs to this earth and it has to be solved with questions of this earth but if it helps you to come to yourself and then in that sense trying to use whatever energy there is for the wish and that you actually make that effort that is a different thing, because if you do make the effort your energies then will go in that direction and there is really very little left to sustain the suffering. That's why I say, it is, it is not new - you know it only if I say you have forgotten it. You're reminded of it. Now when that reminder is

sufficient for you to say, ah, yes, I will work, now I work, you see, but not wait until all the different things have been considered and the applications in ordinary life have used up all the energy. If you can take that, that thought or that feeling, that experience, as that kind of an opportunity leading to the possibility of work and actually work takes place and at that moment my mind and my feeling are now subject to the state which I reach when I make the effort to be awake and immediately when I'm awake and I'm honest and I can maintain it there is not much energy that will go in, in the satisfaction of ordinary suffering. ~~(Unclear phrase) and that~~

X Unclear phrase.

Mr. Nyland - And that is the solution, you see, that's why I asked how much because there was very little so one remains subject to ordinary forces. Introduction of a new force, of a different kind, a different kind of quality, that will offset all the other things that come in on one and if you only stay in that kind of a world it has to be solved with the, with particular tools of the world. Even the fact of having to think or loving someone can give you inspiration and can create in you a very good state but even that's not enough. Only the actuality of work is counting that is counts when it is changed over into an experience of awareness and when it doesn't reach that it is stuff and nonsense even if it makes you suffer. I say stuff and nonsense advisedly from the standpoint of objectivity, from the standpoint of evolution, from the standpoint of God. He is not interested in all kind of suffering on earth. He knows it. He says that is the condition of mankind, that's exactly what they have to work with. If you're going to tell God that when you pray to him he says who

wants to know it. I know it already. Go on, what are you doing about it? That would be his question.

Yeh? Did I see you or it's just an involuntary movement?

X Involuntary.

Mr. Nyland - The character of the questions - you must help maintain it.

That is if you actually as a group working together or want to, if you feel that there is an importance in that, in the gathering, in the getting here together, in getting what I said in the beginning something that will enable you to continue with it and not to let it dissipate. You will know that then the level on which you can receive it, the higher or the purer it is for you, the more open you can be, the more you will be able to take home and this is the whole point, that you take home something with which you then when you are home, are going to work. This is the talent that then is going to be put to practice, like \$10 that you invest and it produces another \$10. Work that is your own, that you know by your mind what is meant, the clarity and the real wish in your heart has to be put to practice as a form of investment in the possibility of further growth. And you invest it in the possible education of your emotional and intellectual body and you create by that as it were a school or a university or a college where the Kesdjanian Body and where the soul body can go to school and actually profit by what is being taught. You become your own education. God is the superintendent but he leaves the little I as a guide for you to teach and you still have to do all of that work of creating it because you know you cannot do it by yourself and this is what God allows you when he talks to your conscience and then at a certain time this Wish becomes real and then you want to do something about it. That is the voice of God talking to you and that's all he

does, because he hopes you will hear it. And if you don't hear it, it is of no concern to him and don't think differently. It's of concern to you and it is really sometimes too bad when you don't hear it because the reasons why you don't hear it is because you're so busy with the ordinary things that still require attention and that you believe have to be attended to and there's where we make the mistake. That we have been brought up with so many things that are now, that we say we are dependent on them and this and that and I have to have wall to wall carpet and I have to have a stole etc. etc. whatever it is of material goods. Certain things are necessary, certain things~~x~~ are ~~xxxxxxxxxxxx~~ luxury, certain things are in between. That group that is in between is tremendous. And you will see that gradually out of that you will want to put a little bit more in the luxury class in order to distinguish yourself. Try to see what is in that medium group that you can use for your simplicity so out of simplicity the things that have worn off you can throw away and then you may as well cancel a great deal of the luxury because you really don't need it and you won't go through the eye of a needle with all the luxury on your back. But you see again it brings up the question of yourself and what you consider yourself to be, how truthful you can become about the facts of yourself and your experiences, and that what is then your aim and if your aim is to become a man even on earth you have to follow certain rules and you have to work for it and if the aim is to reach God you also have to follow certain rules and very often at the expense of the rules that are still to be maintained on earth but maybe sometimes people are in a hurry and would like to leave earth as soon as possible. Unfortunately then they become only angels

and there is no further possibility of them to really grow but they're useful as angels because they can produce music. For a man it is different. A man has to have his feet in the ground and his head in the clouds and that whatever is his heart is his heart it belongs to his Emotion, it is not his sex, that is too low. His heart helps him because with his heart and his Emotional development he can link up with that what belongs to a higher level of being. That is really where man will belong when he can free himself from earth and this is the reason that a man has to become a man first because then in being a man, a real man, he is free from earth and he can choose. So as I said before as you now go no talk, talk, talk. Please don't. Leave, disperse. Stay by yourself. If you can maintain this for 15 minutes or ½ an hour and go against the ~~world~~ ordinary stuff and nonsense talk (unclear word), talk (unclear word), talk business of letting yourself go mechanically because so-called the class is over and what you lose if you allow yourself to do that and what when you have lost it how much it really will cost you to bring it back, even in the form in which it is at the present time. If you do it, you're bad managers and you don't know how to value things because by this time you ought to know that talk about objectivity, talk about the possible growth and evolution of man is ^S one of the highest subjects that anyone ever can think or feel about and that it belongs to a man and in his life and it has to be considered in his life because he happens to be a man born on earth living under conditions which are not easy for him even to consider such questions not only of the hereafter but of that what is the reality of himself. Those are my pondering, the weightiest and the heaviest thoughts and concepts that

a man should occupy himself with and with that you have to go home now and with that you start again your ordinary life and with that you will be subject to all kind of temptations. All I say is ~~do~~ don't let it die too soon. It will be destroyed after a little while you will only have a little memory but maybe you can make it last for a little longer than usual and then maybe you can profit by it. So see you next week then. Good night everybody.

END.